1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

539 *Chorus* falls in with "*kai, kai, armán bulbúl*" = "oh, oh, the longing [for the] nightingale!"*

Translation.

After having discharged my usual religious duties in the early morning, I offer a prayer which, oh thou merciful God, accept from thy humble worshipper. [Then, thinking of his beloved.] Her teeth are as white as ivory, her body as graceful as a reed, her hair is like musk. My whole longing is towards you, oh sweet nightingale.

Chorus: Alas, how absorbing this longing for the nightingale.

8. GURAIZI SONGS.

184 This district used to be under Ahmad Shah of Skardo, and has since its conquest by Ghulab Singh come permanently under the Maharajah of Kashmir. Its possession used to be the apple of discord between the Nawabs of Astor and the Rajahs of Skardo. It appears never to have had a real Government of its own. The fertility of its valleys always invited invasion. Yet the people are of Shiná origin and appear much more manly than the other subjects of Kashmir. Their loyalty to that power is not much to be relied upon, but it is probable that with the great intermixture which has taken place between them and the Kashmiri Mussulmans for many years past, they will become equally demoralized. The old territory of Guraiz used in former days to extend up to Kuyam or Bandipur on the Wular Lake. The women are reputed to be very chaste, and Colonel Gardiner told me that the handsomest women in Kashmir came from that district. To me, however, they appeared to be tolerably plain, although rather innocent-looking, which may render them attractive, especially after one has seen the handsome, but sensual-looking, women of Kashmir. The people of Guraiz are certainly very dirty, but they are not so plain as the Chilásis. At Guraiz three languages are spoken: Kashmiri, Guraizi (a corruption of a Shiná dialect), and Pan-

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* It is rather unusual to find the nightingale representing the beloved. She is generally "the rose" and the lover "the nightingale."

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C. BIRTH CEREMONIES.

As soon as the child is born the father or the Mulla repeats the "Bâng" in his ear "Allah Akbar" (which an Astôri, of the name of Mirza Khan, said was never again repeated in one's life!). Three days after the reading of the "Bâng" or "Namáz" in Gilgit and seven days after that ceremony in Astor, a large company assembles in which the father or grandfather of the newborn gives him a name or the Mulla fixes on a name by putting his hand on some word in the Koran, which may serve the purpose or by getting somebody else to fix his hand at random on a passage or word in the Koran. Men and women assemble at that meeting. There appears to be no pardah whatsoever in Dardu land, and the women are remarkably chaste.* The little imitation of pardah amongst the Ranis of Gilgit was a mere fashion imported from elsewhere. Till the child receives a name the woman is declared impure for the seven days previous to the ceremony. In Gilgit 27 days are allowed to elapse till the woman is declared pure. Then the bed and clothes are washed and the woman is restored to the company of her husband and the visits of her friends. Men and women eat together everywhere in Dardu land. In Astôr, raw milk alone cannot be drunk together with a woman unless thereby it is intended that she should be a sister by faith and come within the prohibited degrees of relationship. When men drink of the same raw milk they thereby swear each other eternal friendship. In Gilgit this custom does not exist, but it will at once be perceived that much of what has been noted above belongs to Mussulman custom generally. When a son is born great rejoicings take place, and in Gilgit a musket is fired off by the father whilst the "Bâng" is being read.

* This is said to be no longer the case, except in [illegible] and not introduced. In [illegible] Yasin, and, [illegible] great. Where Sunni rulers have obstructed the [illegible] both men and women danced together), a wom[illegible] relationship is the one created by the [illegible] Hunza Naga Handbook," an also of Parts I. [illegible] of whether and where polygamy, endogamy, [illegible] case and sentiment as regards women, an also [illegible] but, where opinion will convert into overt Mu[illegible]

AVJ Dard AVJ

628 [illegible] permitted to wait for an indefinite period
amongst the Afghans, and after a time the parties are brought
674 together and made to swear peace on the Koran. The crime
of murder is rare, and the readiness to spill blood on slight
423 occasions so noticeable among the Afghans is unknown. No
public measure can be carried out except by general agree-
ment, the details being left for the Jushtoros to arrange.

171 The communities in the lower part of Shinkari, being more
exposed to Afghan influence, and having been longer con-
verted to Mahommedanism, have lost many of their character-
istic customs; but the remoter valleys of Chilas, Gor, Darel,
and in a lesser degree Tangir, are probably little changed from
• 334 what they were two hundred years ago. A very singular
custom exists in these valleys, by which the sexes are kept
strictly apart during the summer, from May till September.
The custom is apparently very ancient, and any attempt to
evade it is punished by fine; the old women of the family
165 being specially charged with the responsibility of seeing that
the rule is observed. Great difficulty is said to be expe-
rienced in rearing children in Chilas. The great mortality
among them is ascribed to the climate, but it is more pro-
bably due to too close intermarriage.

442 Agriculture is left entirely to the women, with the excep-
tion of ploughing, which demands more strength than they
can afford. In summer the men spin wool and attend to their
flocks on the mountain pastures; but in winter the duty of
caring for the herds is relegated to the women.

647 Slavery is a recognised institution in all the Shinkari
republics—a matter in which they contrast unfavourably with
the Afghans and Neemchas of the Indus Valley, among whom
it is unknown. Prisoners taken in war, and the children born
of slave parents, form the servile class.